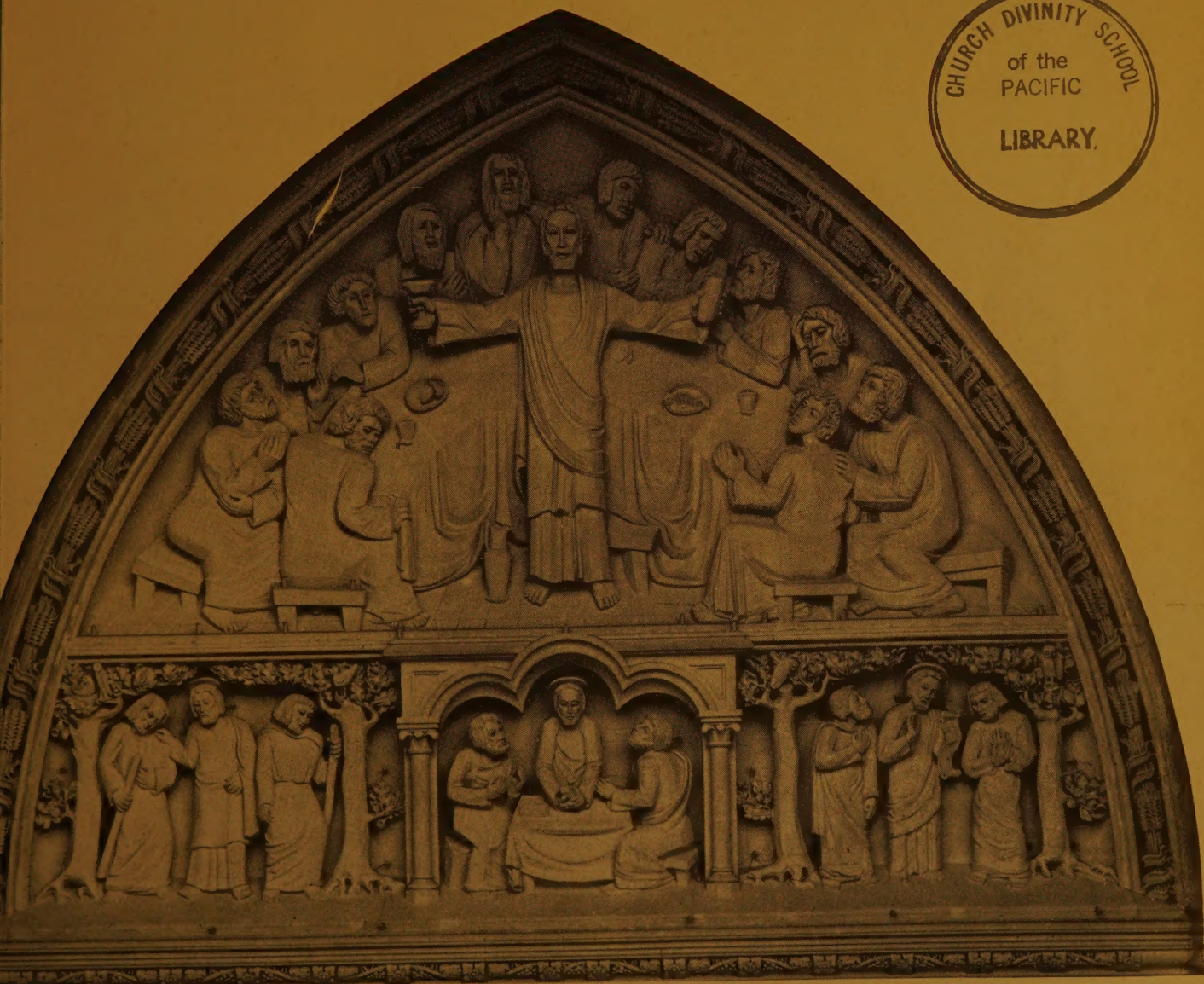


FINDINGS

MARCH 1961



"The Last Supper," by Heinz Warneke, South Portal, Washington Cathedral



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Introducing This Issue

The February issue of *FINDINGS* anticipated the Lenten season by printing two types of dramatic offerings and two meditations. This month we present additional suggestions. Dr. Bodley's report of a Detroit congregation's attempt to understand the relationship between the Eucharist and the Passover also provides for better intercultural relations between Christians and Jews. Mr. Mills' description of "A Simple Easter Pageant" may inspire others to do something similar. The observations made by Miss Haworth will help to make explicit the meaning of stewardship implied in the Church School Missionary Offering.

Those who are responsible for leadership training will find help this month in Dr. Hunter's article, "Called to Be Pastors," in Mr. Kinnamon's suggestions for getting an effective adult program under way, and in the announcement of the new *Vacation Church School Training Guide*.

The Adult Division has often encouraged the study of contemporary literature by parish groups. The Rev. Donald G. Stauffer's article, "A Play-Reading-Discussion Group," shows one way of doing this. (We would welcome reports from other groups, whether their interest is limited to study or extends to play production.) The North American Ecumenical Youth Assembly will provide the framework in which our own triennial Convocation of Episcopal Young Churchmen meets. Although attendance is restricted to those elected or appointed on a diocesan basis, all Churchmen will want to know about the Convocation, and we bid your prayers for its success.

FINDINGS

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FINDINGS

FOR EVERY ADULT IN THE PROTESTANT EPISCOPAL CHURCH WHO
RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADUL

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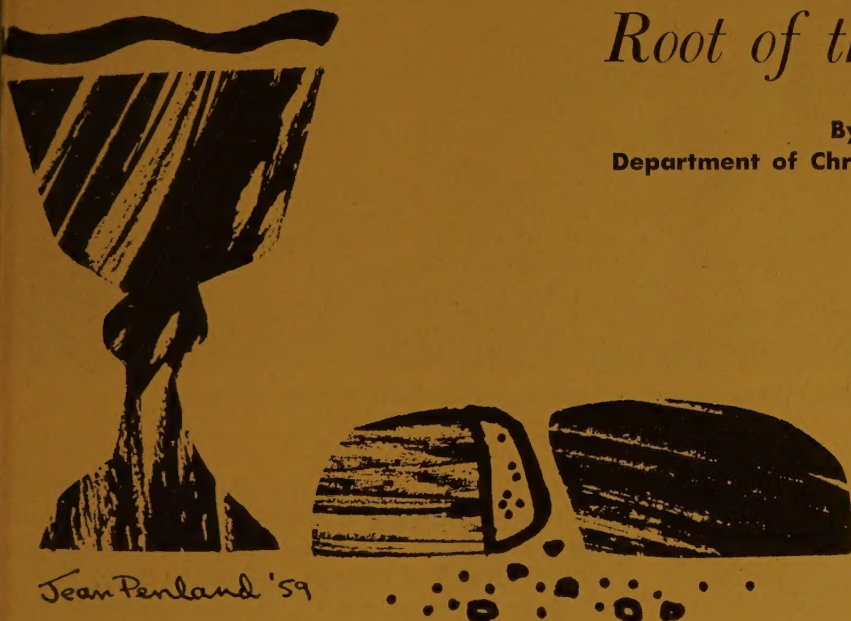
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The Feast of the Passover

Root of the Holy Eucharist

By Donald E. Bodley, Assistant Director
Department of Christian Education, Diocese of Michigan



“**T**HEN came the day of Unleavened Bread So Jesus sent Peter and John, saying, ‘Go and prepare the passover for us, that we may eat it.’” (Luke 22:7-8)

Last year, church school teachers and leaders of adult study groups in the Diocese of Michigan were preparing to look deeply into the meaning of the Eucharist in contemporary society. In an effort to assist them, our department developed an approach to understanding the Holy Eucharist through a study of the Feast of the Passover. The program proved to be an especially enriching resource, and was used with great effectiveness during Lent.

The program is essentially simple and easy to prepare. First, we enlisted the cooperation of the director of our local branch of the Anti-Defamation League of B’nai B’rith. With his help, we were able to obtain the materials necessary for a dramatization of the Fourth Seder (Passover) Meal. These materials included copies of “Passover Haggadah,” the ceremonial foods, and the traditional table settings.

One of the rabbis in the area agreed to provide a commentary on the meaning of the Seder, and introduced us to a Jewish family who kindly volunteered to demonstrate the ritual for us.

The Anti-Defamation League, through their

Woman’s Auxiliary, also provided traditional Jewish holiday foods for refreshments following the program, and the program committee of the Men’s Club provided and prepared packets of materials for distribution to all those attending. These “take-home packets” were made up of copies of the following (all available through the A.D.L.):

“Passover Haggadah” (complete ritual of the Seder with full explanations of its symbolism)

“The Christian and His Jewish Neighbor” (to build understanding)

“Your Neighbor Worships” (an explanation of all the traditional Jewish religious holidays and their symbolism)

A list of stores in the area where the Jewish ceremonial foods could be purchased

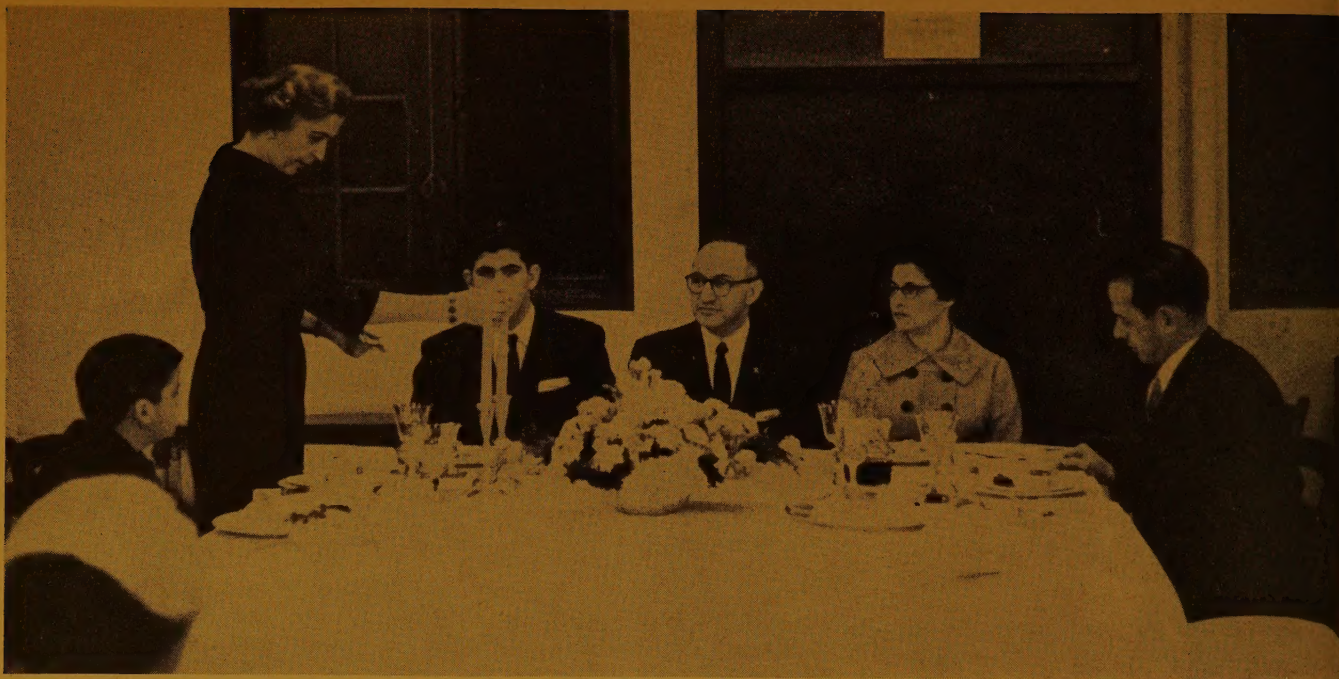
A complete catalogue of all A.D.L. publications available.

To this packet we added the following:

A summary of comparisons between the rituals of the Seder and the Eucharist

A summary of parallels in symbolism between the two services.

In order that everyone attending would have a full and unobstructed view of the celebration of



A Jewish family demonstrates the ceremony of lighting the candles at the beginning of the Seder or Passover Meal.

the Eucharist and the observance of the Fourth Seder meal, we set the altar and the Seder table side by side. The audience sat on three sides of this area.

At the Seder table were seated the Jewish family. At the altar were a priest, a deacon, and six persons who acted as congregation. All other persons present, both Christians and Jews, remained as spectators through the entire program until the question period began.

Following a brief welcome and orientation by the master of ceremonies, our timetable and program format was organized like this:

. Dramatization of the Seder meal (this took about twenty-five minutes).

Comments on the symbolism of the Seder by the rabbi (ten minutes).

Celebration of the Holy Eucharist (a simple, said celebration, about twenty-five minutes).

Comments on the meaning of the Eucharist by one of the Christian priests (ten minutes).

After a short intermission at this point, the program continued as the rabbi and priest exchanged ideas on the symbolism of their respective services and drew parallels between the two (about fifteen minutes).

A half-hour of general questions from the audience followed. Questions were directed either to the rabbi or the priest for clarification.

A summary of the several features of the evening was made by the master of ceremonies. Refreshments were served as the group continued to talk informally with those who had participated in the program.

This very simple program proved effective beyond our greatest expectations. We had expected about two hundred people to attend; actually more than four hundred and fifty came! The considered reaction of

all those participating in the program, as well as official representatives of various religious and social groups, was most favorable. They felt that deeper understandings had been gained between the Jewish and Christian communities in the city, and that each had come to appreciate more deeply the religious ceremonies of their own faith.

We prepared the following comparison outlines for the Seder and the Eucharist, and encourage you to try this stimulating program for Lent.

Order of Service

The Seder

- I. Recite the Kiddush (sanctification of the festival).
- II. Partake of parsley dipped in salt water.
- III. Break the middle matzah and hide one part to be eaten at the end of the meal as the Aphikommon.
- IV. Tell the story of Israel's deliverance from bondage: the Four Questions; the Four Sons; the story of the Oppression; Dayenu; the Passover Symbols; the Watch-night of the Eternal; Hallel (Psalms 113 and 114).
- V. Recite the blessing before the meal, including a special blessing over the matzah.
- VI. Combine the matzah, maror and haroseth and eat them together.
- VII. Partake of the festival meal.
- VIII. Conclude the meal by eating the Aphikommon.
- IX. Say grace after the meal.
- X. Recite the remainder of the Hallel (Psalms 117 and 118). The door is opened for Elijah at the beginning of Psalm 117 and closed at its end.
- XI. The final benediction with a prayer for the acceptance of the service.



The reading of the Holy Gospel at the Eucharist.

The Eucharist

- I. The Preparation: Collect for Purity; Ten Commandments and/or the Summary of the Law; Kyrie; Collect for the Day; Epistle; Gospel; Creed; Sermon
- II. The Offertory: Offertory Sentences; (bread, wine, and alms placed on the altar); Prayer for the Whole State of Christ's Church; Invitation; Confession and Absolution; Comfortable Words
- III. The Consecration: Sursum Corda; Preface and Sanctus; Prayer of Consecration; Lord's Prayer (Note: the Prayer of Consecration divides into four movements: (a) the Thanksgiving for our redemption, including the Words of Institution; (b) the Oblation of the gifts, and the Memorial; (c) the Invocation of the Word and Holy Spirit; (d) the Oblation of ourselves, with prayer for the benefits of communion, concluding with the Doxology and Amen)
- IV. The Communion; Post-Communion Thanksgiving; Gloria in Excelsis; Blessing

Comparisons

1. The Seder is observed as a family meal at the family table. The Eucharist is celebrated at the altar, which in the early Church was simply a movable wooden table. Today, irrespective of the ornateness of the altar, its top, or *mensa*, is symbolic of this table of the family.

2. The Seder is conducted by the head of the family. The Eucharist is celebrated by the priest, who is thought of as being "the head of the family," the parochial congregation. (Hence, the use of the word *father* to refer to the priest or "head of the family.")

3. The Seder and the Eucharist both contain a commemoration or retelling of God's mighty acts for

our salvation. The Seder does this by telling the story of creation and the "passover" in Egypt. The Eucharist accomplishes this by implication in the Preface and the Proper Prefaces.

4. The Seder recounts the actual historical *events* by which deliverance was achieved. The Eucharist, in the first paragraph of the Prayer of Consecration, not only re-enacts the events of redemption, but also states the effects of these events, the remission of the sins of the world.

5. In both the Seder meal and in the Eucharist, bread is "blessed," taken by the "head of the family," and broken and distributed to other members of the family. Likewise, at the conclusion of the meal, a cup of wine is taken, "blessed," and passed to family members.

6. The Seder is celebrated as a common meal taken together, but, unlike the Eucharist, it is not a sacrament. In the Seder, the emphasis is one of praise and thanksgiving for God's mighty acts of deliverance; the Eucharist combines thanksgiving with dedication in the words "And here we offer and present unto thee, O Lord, our selves, our souls and bodies."

7. The "head of the family" at the Seder meal and the priest in the Eucharist reproduce the same four parallel actions in each: (a) The offertory: bread and wine are "taken" and placed on the table together. (b) The prayer: the "head of the family" in each case gives thanks to God over bread and wine together. (c) The fraction: the bread is broken. (d) The communion: the bread and wine are distributed together.

8. The Seder retells the story of God's action in "saving" the Hebrew people; the Eucharist is the proclamation of God's continuing action through the New Covenant, as expressed by Jesus Christ, of "saving" the whole world.

Called to Be Pastors

by David R. Hunter

NO ONE has ever suggested repealing the law that prevents beginners from driving automobiles without passing a driver's examination. We would not send our children to a dentist whose training did not go beyond reading a book on dentistry. Parents everywhere would rise up if it were revealed that their children's public school teachers had never received any formal training. Yet every year—with the best of intentions and often out of a deep desire to serve—new Sunday church school teachers begin to teach with virtually no preparation.

Why do we permit this to happen? Undoubtedly there are many reasons, but certainly one of the chief is a widespread sense of frustration, sometimes resignation, in the face of what appears to be a hopeless situation. Church school teachers are volunteers They are busy They can do so much and no more It is hard enough to get their acceptance, almost impossible to give them adequate training Not all priests speak in these terms, but no refrain is more common wherever the clergy gather and church school problems are discussed.

As a result of this frustration, the clergy react in various ways. Some are in favor of abolishing the Sunday church school; a few have done so. Others see no way out, but are willing to trust that something done in the Name of the Lord, no matter how little, is better than nothing. Still others, convinced that prevailing standards can be changed, have made significant progress in changing them; in these parishes teachers are being recruited who commit themselves to a program of preparation and training.

Stating the Problem

The Department of Christian Education of the National Council has tried by various means to help clergymen meet their responsibilities in the educational field. Some priests have been greatly assisted by the Department's proposals and training designs, but to others, the demands have only made the job harder and more frustrating. What the Church wants from the national Department is a means of improving

Christian education without at the same time increasing the priest's almost intolerable burden. Can this possibly be done? The Department believes it can.

First of all, we must stop asking ourselves how we can carry on our educational mission without adequately trained teachers. We cannot. Our problem is not how to use untrained teachers, but how to train them. Our fundamental assumption must not be that the problem has no solution, but that somehow, by the grace of God, a solution will be found.

Second, we must admit that any solution, to be viable, must be one which does not increase the demands being made on an already overburdened clergy.

Priorities

The priest who looks upon his church school as that part of total parish life where children and young people are taught (against some future need) what they ought to know about our faith is not in a position to consider the church school his primary responsibility. It is important, but teaching children, under these circumstances, is not the priest's chief job. His principal vocation is to be priest and pastor to his people and an evangelist to the world. He therefore delegates the teaching of children to others. In fact, because his primary responsibilities are so demanding, he even has trouble allocating a significant amount of time to the training and supervision of his teaching staff. Like a doctor in the midst of an epidemic, he can minister to the sick, but has no time to develop a cure.

If, however, the priest once begins to think of the Sunday church school as an organized means of ministering to the religious needs of almost every child and adult in his care, then the matter of priorities changes. His principal vocation is still to be priest and pastor, but the church school becomes one of the most productive avenues of his ministry. Is such an image of the church school justified?

Actually, no more fertile field for pastoral care exists. The children are there—available, responsive, and every bit as much in need of the grace of God as



No more fertile field for pastoral care exists than the Sunday church school.

any adult. If this grace and godly counsel can be mediated during the early years of their lives, how responsive they will be to Christ's commission in their years of adulthood!

The church school also contains many adults, and now I refer not to those enrolled in classes, but to teachers, observers, and supervisors. These men and women have offered themselves freely. They have much to give. Yet, at the same time, they are learners, asking for help, ripe for instruction. When the priest becomes a teacher of teachers, a pastor to those who have responsibilities of leadership in the total life of the parish, he can reach out, through them, to serve the needs of all those for whom he has the "cure of souls."

The Recommendation

The national Department's earnest recommendation is that, for a period of two months, we grant to every new teacher an hour's consultation once a week with a member of the clergy. The teacher, or the teaching team, will talk to the priest about what happened in class the previous week and what can happen the following week—all in relation to the purpose of the course and the religious needs of the class. Eight

weeks of such meetings will not turn new teachers into thoroughly competent lay ministers, but at least they will be started in the right direction. Initial misunderstandings and difficulties can be spotted and dealt with, a pastoral relationship established.

Many priests will not be able to do this with all their new teachers immediately. But they can certainly start with one or two or three at a time, and, as the program moves on, gradually train some of their teachers to provide additional consulting under their guidance. Every teacher needs such support. No teacher can afford to be without it.

When Christian education is seen as part of the pastoral ministry, training an adequate number of teachers ceases to be a hopeless dream. We need to be certain, first, that the church school, indeed the whole parish, is firmly committed to the primary task of ministering to children and adults now, in the time of their present need of Christ. Second, that teachers are provided, through consulting, with the pastoral support of their priest. If the curriculum materials facilitate these prerequisites, the consulting sessions can become some of the most valuable hours the priest spends exercising his pastoral office—and the increase in the lay ministry of the Church will be tremendous.

A Play-Reading--Discussion Group



by Donald G. Stauffer, Rector
St. Christopher's Church, San Lorenzo, Calif.

RELATING the Christian faith to everyday life is an imperative for the Church. There can be no dichotomy for a Christian between his life and faith. We are witnessing today a renaissance of drama as one of the Church's most powerful mediums for involving people in this vital faith-culture dialogue.

Creative dramatics are being used with tremendous effect in the church school; puppetry is enthralling smaller children; and dramatic readings are attracting persons previously untouched. Full-blown productions are making profound and exciting effects upon both participants and observers.

Play-reading-Discussion Groups

One of the most flexible and effective uses of drama as a medium for communicating the Gospel is a play-reading-discussion group. The reading of a play becomes a springboard for the discussion, but it serves a most valuable function in itself. As everyone has an opportunity at some time during each session to read a part, thereby "getting into the act," it is inevitable that detached spectatorship is at a minimum. As the reading progresses, one can sense the increasing involvement as members identify themselves with the characters. Such involvement necessarily minimizes the amount of philosophic abstraction in the discussion which follows.

The leader of a play-reading-discussion group has an important role. Whether the leader is a clergyman or layman, he should be well informed theologically, besides having a fair degree of psychological insight. Most important of all, however, is a firm grasp of the functional relationship between the Christian faith and the contingencies of life. The bulk of modern drama is ruthlessly incisive on the

level of natural man, but tragically deficient in its spiritual perspective. Since there are no truly satisfying or lasting answers solely on the natural level, this may account for the despair and superficiality so prevalent in today's theater. As the leader is able to help the group identify the underlying spiritual issues involved, the Christian faith can then be revealed with startling relevancy.

The First Session

A half-dozen couples in my parish at St. Christopher's Church in San Lorenzo, Calif., had come to me and expressed an interest in meeting together several evenings during the summer months for play-reading and discussion. I volunteered to act as leader.

At the first meeting, I gave a brief explanation about reading a play aloud before discussing it, and made it clear that polished and dramatic reading was not required; the reading was only a means to the primary end of discussing the ideas in the play.

As leader, I had selected Paddy Chayefsky's *The Bachelor Party* as our initial effort. This play was selected because of its subject matter and simplicity of dialogue, and partly because it was short enough to be read at one sitting with time available for discussion.

In order to avoid any embarrassment over "type-casting," the first woman on my left took the first woman's role, the first man on my left took the first man's role. As new characters appeared, we moved around the circle in order, taking a man or woman as the play required. To permit the greatest degree of involvement, I read the stage settings and directions. It is quite important that the leader do this, for descriptive passages help in arriving at an understanding of the characters.

The Bachelor Party

In order to appreciate the discussion which followed the group's reading, let me first give you a brief summary of *The Bachelor Party*.^{*} Charlie and Helen Samson are a young middle-class couple who are expecting their first child with mixed feelings. Helen: "We weren't figuring on a kid right now, and it's a shock." When Charlie mentions the bachelor party which some of the fellows at the office are having for Arnold that evening, Helen feels it would be good for him to go, knowing he's upset over the impending arrival. Charlie: "I'm not upset . . . Right now, it just seems that I got a ball and a chain hanging from every arm."

The scene shifts from the Samson bedroom to the subway where Charlie and a fellow office worker are on their way to work. Envy is mixed with a sense of guilt as they watch a young man pick up an attractive girl. This provokes a nostalgic recall of premarriage days. Kenneth: "Oh, that was a lot of fun, those days." Weighed down with thoughts of the future, Charlie articulates what is really disturbing him. Charlie: "I don't know, Kennie. I've been feeling pretty miserable the last couple of weeks. It seems to me I got one really crummy life ahead of me. It just seems like I go to my job every day, and I come home, and we eat dinner, and then we go to see Helen's mother and father or my mother and father. Or my cousin Julie and her husband. And now we got this kid coming. This is what the rest of my life is going to be like. I'm going to be a bookkeeper for seventy-two bucks a week the rest of my life. I don't know. Sometimes, I look at Helen. And she's a nice girl and all that. She's pretty. But I feel I'm missing something. I look at Helen and say: 'I must have felt something special to marry this girl.' Something beautiful, you know what I mean? I mean, I love her, and all that, but . . . what's love? You know what I mean?"

Freedom and Responsibility

The next scene takes place in Charlie's office, where he and several other men are discussing Eddie, the bachelor. Eddie is deeply envied for his seemingly limitless female admirers, his freedom and lack of responsibilities. Bookkeeper: "He walks out of here on payday, he can spend the whole works on having himself a good time. I walk out of here, and I got three kids and a wife, all with their palms out . . . Look, the jerk is twenty minutes late. If the boss walked in now, he'd fire him. What does Eddie care? So he scrambles around for another job. If that ever happened to me, I'd be afraid to go home." Eddie enters, and proceeds to make a series of personal phone calls to various girl friends.

The remainder of the play portrays, for the most part, the pitifully frantic, and equally empty, activities of the evening's bachelor party. As the men move from bar to bar, we see them become increasingly frustrated in their efforts to achieve a happiness they longingly

^{*}From *Television Plays*. Copyright © 1955 by Paddy Chayefsky. Quotations reprinted by permission of Simon and Schuster, Inc. Paper, \$1.75.

crave. In conversation with each other, no one is concerned with what the other is saying. The groom annoys the others as he forces upon them his fears and doubts about his bride. Groom: "What am I going to do with her, Charlie. She's one of these quiet ones. I'm not much of a talker myself. Somebody's got to do the talking. What are me and this girl going to do, just sit there, nobody talking?" Finally, in desperation, Eddie tells him to get rid of her. The advice was not meant to be taken seriously, but in his drunken stupor the groom calls his fiancée and cancels the marriage, thereupon collapsing to the floor, oblivious to the world.

The groom is taken home. Hearing the voices of his parents and fiancée inside, he asks Charlie what he should say to his fiancée. Charlie suggests he tell her he's afraid, tell her all the things he's scared about. Charlie: ". . . Everybody's scared, Arnold. Everybody's got things in them they're ashamed of. That's what a wife's for. To make you feel you don't have to be ashamed of yourself. Then she tells you what makes her feel miserable . . . Then, that's your job. It's your job to make her feel she's not as bad as everybody makes her think she is. That's what marriage is, Arnold. It's a job. You work at it. You work at it twenty-four hours a day . . . Arnold, I don't know how to explain this to you . . . but that's what my wife does for me. She's the one that makes life worth living. Arnold, I got a kid coming, for heaven's sakes. That's our kid. I mean, that's what life is, ain't it? What else you going to do if you don't have a family and kids? That's why we're living. That's what everybody is looking for."



After the reading, the questions begin.

Discussion

After reading the play, we took a short break to stretch and have refreshments. Reconvening a few minutes later, discussion began, quite spontaneously, on some less threatening areas of concern. This is necessary, particularly in new groups. Whenever a group touches upon any profound area at the outset, it is usually with humor and superficiality.

Our particular discussion began with several members talking about marriage boredom, what to do when one partner wants to talk and the other wants quiet. What about lack of common interests between husband and wife? This led easily into the matter of freedom and independence, and I asked whether or not *we* experienced "a ball and a chain hanging from every arm"? How are we jealous of the "Eddies" in *our* life? Was Kenneth and Charlie's nostalgia for the past unrealistic? "No, but once you're married, your freedom is restricted." I then questioned whether this meant that Charlie actually was on a treadmill from which he couldn't escape.

The "treadmill of life" concept somewhat dampened discussion, so I called attention to the disconnected conversation of the party members in the bar, and their obvious lack of interest in each other. Some of our group felt this illustrated a real emptiness in the lives of the characters in the play, and provoked from one of the members the question, "What gives meaning to life?" Is meaning in life found through the marriage relationship and through parenthood, as Charlie tells the groom? One person felt that meaning came with having goals. If you had goals you would be happy. Someone used the word *maturity*, so I asked what distinguished a mature person from one who was immature. "A mature person has goals," one of the men stated, but this was countered by another's question, "Isn't maturity determined by the *type* of goals?"

It was nearly eleven o'clock, and I had to terminate the discussion without letting them wrestle with what St. Paul says about the mature person (Eph. 4:13). Neither God nor Christ had been mentioned all evening, but questions were being asked and thoughts were moving in a direction in which these names would have very real meaning. As they left, one of the men, a lapsed Episcopalian who had been most withdrawn and skeptically disinterested at the outset, said, "You know, this thing about goals intrigues me." Could this be the start of his involvement in that previously mentioned dialogue between faith and culture which is vital to all mature Christians?

Meaningful and edifying as our Christian heritage can be, creeds, dogma, Holy Scripture, liturgy, hymns, Church history are merely words until they speak to some need of our life which we have identified and accepted as real. Drama helps us to identify ourselves with life's issues in a way that stimulates an awareness of our basic needs. From this can come a deeper understanding and loving appreciation of God's mighty acts.

Procedural Suggestions

A few brief suggestions concerning the mechanics of play-reading-discussion may be of help. A group

should be no larger than eighteen, and there should be a minimum of one script for every two people. Each person should have an opportunity to read a part at some time during the session. In the case of a full-length, three-act play, it is recommended that only one act be read at a session. Discussion following each act can be extremely worthwhile. What issues are involved, what relationships exist between the characters, what strengths and weaknesses do they evidence? Such a discussion will make members more perceptive and understanding of future developments. In order to preserve continuity and participant involvement, the several sessions of a full-length play should be held within a two- or three-week period. Plays that are particularly meaty should be discussed as they are read, stopping at various points for purposes of clarification and assimilation.

For play-reading-discussion groups that meet regularly, careful programing is advised in order to maintain change and pace. The overemphasis of a few select themes to the neglect of others equally important can lead to one-sidedness and a narrow presentation of the Christian faith. Play-reading-discussion can also be used very effectively as a single program of an already existing parish group. It is important to remember that play-reading-discussion is not meant to stand alone, but to serve as a dialectic to worship, prayer, and the sacraments. It is a powerful and persuasive medium, to be used as a supplementary means of proclaiming the Gospel.

Diocesan Library

Following an illustration of play-reading-discussion at a diocesan clergy conference in California, the diocesan Division of Adult Education recommended a sum of money for the purchase of playscripts and recordings. The establishment of a diocesan playscript library has overcome the greatest handicap of individual parishes, namely, the financing and procurement of suitable scripts. A drama unit, functioning in somewhat the same capacity as the audio-visual unit, is now part of the structural organization of the diocese.

List of Recommended Plays

A bibliography of plays particularly suited for this use may be obtained by writing to the Department of Christian Education, 28 Havemeyer Place, Greenwich, Conn. The February, 1961, issue of the *International Journal of Religious Education* is devoted to "Drama in Christian Education." (For details, see the announcement in the January issue of *FINDINGS*, page 22.)

The effectiveness of play-reading-discussion depends greatly upon the play chosen. Many plays quite worthy of actual production are not sufficiently stimulating for discussion purposes. In addition to explicitly religious dramas such as *Murder in the Cathedral*, *The Zeal of Thy House*, *The Sign of Jonah*, there are a number of so-called secular plays (for example, *The Glass Menagerie*, *Death of a Salesman*, *Tea and Sympathy*) which are implicitly deeply religious and provocative to the religious imagination.



Part of the adult education group at St. Luke's Church, Alexandria, Va.

A Superintendent Speaks

Getting an Adult Program Started

by **Lester B. Kinnamon, Senior Warden and Lay Reader**
St. Luke's Church, Alexandria, Va.

ONE of the major concerns of a church school superintendent is to recruit enough qualified teachers. In some parishes this may not be a problem, but in others it is a continual struggle.

Where teachers are abundant, they are obtained through no stroke of luck, but as a result of an active program of adult Christian education for the parish as a whole. Such programs are supported not only by the church school but by all the organizations in the parish: the women, the men, the vestry, ushers, youth groups, and so forth. The church school superintendent is therefore a logical chairman of the adult education committee. If he is not the chairman, he should at least be a member of the committee.

To start such a program, the superintendent should first be sure that both he and his clergyman recognize the need for it and have a common understanding of what they want to accomplish. This is an important step. It may prove to be the beginning of a new productive relationship between these two men

and a vital advance in the life of the parish.

The objective of an adult education program must be to bring men, women, and children into closer communion with God, for this is the purpose of the Church. A superintendent who understands that this objective is the common denominator of church organizations has a bench mark from which a parish-wide program of Christian education can be developed.

Parish Life Conferences

If the superintendent has not attended a Parish Life Conference, he should go to one and take with him his wife and as many church school teachers, and their husbands or wives, as can possibly arrange to go. It is important that married people who attend these conferences go in couples. The conclusions reached when both husband and wife are present have a reasonable chance of being integrated into the life of the family and into the life of the parish, whereas if only the husband or wife is present the probability of ac-

... Getting an Adult Program Started

ceptance by the other is slight. Their impact on the parish is much more effective, too, when conclusions reached at these conferences are expressed with conviction by both husband and wife.

Ordinarily Parish Life Conferences are held on a diocesan basis with only a few persons from any one parish attending the same conference. However, there are added advantages when as many as fifteen or twenty from the same parish attend together: they can be an articulate group within the parish with a common understanding and an *esprit de corps* that helps activate the program of adult Christian education when it is introduced; and, further, they can create a demand from others for the privilege of attending one of the conferences. The writer has had the experience of witnessing a pronounced change for the better in one parish as a result of five Parish Life Conferences held within a relatively short period. Six persons from the parish attended the first conference, thirteen the second, and between fifteen and twenty each of the last three.

The main purpose of these conferences is to demonstrate to those in attendance that every person has the same basic need for God and that it is the Church's function to help meet this need. In addition, the conferees become aware of the fact that much current church activity has little or nothing to do with bringing people into closer communion with God. The clergy and a few lay people are devoting their efforts to this end; but there is an appalling gap between the opportunities for lay participation in this field and what is being done.

People who have attended a Parish Life Conference start thinking of what they can do to help and how the church organizations with which they are affiliated can direct their efforts specifically toward fulfillment of the basic objective of the Church. When they seek guidance from their rector on what changes should be made in the activities and programs of their respective organizations, they find him overflowing with ideas on how laymen can help others appreciate more fully what God has done for us and is continuing to do all the time. As these consultations progress, programs are modified to reflect the aspirations of people in the Church who want to try to bring others into closer communion with God. The clergyman will direct some of his volunteers to the church school.

Opportunities in the Church School

Consultations between the church school superintendent and the rector will establish what classes should be held for adults, what facilities should be provided by the church so that parents with small babies will attend, and how the activities of the various church organizations can be tied together into a single parish-wide program of Christian education.

If a parents' class is not in operation (see the first installment in this series, *FINDINGS*, December, 1960), it will be helpful to get one started. If such a class is

already in operation, it may be desirable to divide it so that separate classes are available for parents of young children and parents of teenagers. At least one class will also be needed for adults whose major concern is not necessarily associated with children. If only one such class is provided, the subject matter can be essentially the same as for the parents' classes but approached from a different viewpoint. If there is more than one such class, optional subjects can be offered.

Young people of high-school age also deserve careful instruction. This is the vulnerable dropout period which so many parents lament; but it need not be so. Church schools that have provided adequate classrooms, competent teachers, and a satisfactory curriculum for their high-school students have had remarkable success in reducing the number of dropouts. Every parish has young people, but they appear in church school classrooms only when the instruction strikes them as meaningful and vital to the growing-up process. To keep before these young people vivid illustrations of the nature of divine love is one of the most challenging opportunities in our Church today.

As a church moves into the field of adult Christian education, a nursery is needed to make it easy for mothers to attend church and an adult class. To get mothers to use the nursery it must be tiptop in every respect: it must be clean; it must be attractive; its physical appearance must tell parents in their first critical glance that God's love is reaching out through His Church to their babies as much as it is to them.

Setting Up the Program

When the clergyman is satisfied that the parish is ready for a program of adult education, a committee should be appointed to set up the program. Membership on the committee should include lay leaders representing organizations such as the women of the church, the men of the church, the vestry, the church school, the senior youth fellowship, and so forth. This type of representation is suggested because such a group is capable of developing a program that is both educationally sound and also acceptable to the organizations that will be responsible for administering it. Also, it can provide the leadership that may be needed to get the additional classroom space required.

When the program has been set up and accepted by the various organizations involved, it is up to the church school superintendent to take the initiative in providing the lay leadership required to activate it. As the superintendent shows interest in the program and enthusiasm for getting it started, he discovers areas of unexpected concern for Christian education. He finds people who want to learn more about God and who welcome an opportunity to do so. He learns that he, as superintendent of the church school, can be instrumental in drawing adults into closer communion with God by guiding them into church school classes where they will also learn to share the joy of teaching. He becomes convinced that an active program of adult Christian education establishes a climate that produces teachers in abundance.



The Ecumenical Youth Assembly, Lausanne, Switzerland.

Call Issued for the North American Ecumenical Youth Assembly

THE Convocation of Episcopal Young Churchmen, which meets every General Convention year, will be held August 16-23 at the University of Michigan, Ann Arbor, as part of the North American Ecumenical Youth Assembly. Three hundred Episcopal high-school students and their advisers and one hundred delegates from the Anglican Young People's Association of Canada will participate in the Ecumenical Youth Assembly with representatives from fourteen other Protestant and Orthodox communions in North America and two hundred and fifty overseas delegates.

Plans for the Assembly have been developing for four years. Similar to ecumenical youth meetings in Europe, South America, and Asia, the North American Assembly aims to prepare young people for informed involvement (through study, prayer, and action at

home) in the Third Assembly of the World Council of Churches to be held in New Delhi, India, in November and December, 1961.

Theme and Program

The theme of the Assembly is "Entrusted with the Ministry of Reconciliation." Daily subthemes are "The World We Live In," "The Gospel We Live Under," and "The Mission of the Church." These themes will run through daily worship, Bible lectures by the Rev. George Johnston of McGill University, small-group Bible study, subtheme discussion groups, and evening dramatic programs and lectures by Christian leaders. Preliminary study papers will be issued before the Assembly.

Our National Council's Youth Division has

selected *One Lord, One Church* by J. Robert Nelson as the study guide for our delegates to the assembly and as the 1961 Youth Mission Study. The Seabury Press edition (paper, \$1.00) of this Association Press "World Christian Book" includes a study guide to lead young people into an examination of and involvement in the ecumenical movement. (See FINDINGS, February, 1961, page 22.)

The incentive and purpose of the Assembly have been stated by John Ligertwood, editor of the Anglican Young People's Association magazine *Wider Horizons* and a member of the N.A.E.Y.A. Planning Committee: "For several years, youth and adults have been wrestling with the question, How can we expose youth to the large issues facing the Church today? And the answer came: Youth must be confronted with one another, the Gospel, the world, and the mission of the Church. The Assembly evolved as the dynamic framework in which such an encounter could take place." In addition to setting sights on New Delhi, the North American Assembly will seek, in Mr. Ligertwood's words:

"1. To expose a new generation of young people to the large issues facing the Church and the ecumenical movement.

"2. To confront youth with living issues facing the Church in North America, particularly today.

"3. To awaken young people to their relationships and responsibilities as North American Christians to the rest of the world."

As Mr. Ligertwood states, "The Assembly is primarily North American in its thrust, but because of overseas participation and the fixing of sights on the Third Assembly of the World Council of Churches, it will be world-wide in its ultimate concerns."

Episcopal Young Churchmen's Convocation

Approximately sixteen hours have been reserved within the framework of the total Assembly for simultaneous meetings of delegations from the several com-

munities represented. The E.Y.C. Convocation will meet in these hours and will hold at least one meeting with delegates from the Anglican Young People's Association of Canada. These two groups will worship together in daily communion services, using alternately the liturgies of the American and Canadian Prayer Books. The combined Anglican groups will comprise the largest delegation from a single communion attending the Assembly.

Two high-school students and one adult adviser are to be elected or appointed to represent each diocese and missionary diocese. Two youth delegates from each of our eight Provinces and thirty representatives from Church preparatory schools will also attend. This follows the pattern set by previous E.Y.C. conventions, in 1955 at Carleton College and in 1958 at Oberlin College.

Although Anglicans have always carried significant leadership in the ecumenical movement, there are some who fear involvement in it. One of the responsibilities of adult advisers will be to assist Episcopal young people to understand the historical role of the Anglican Communion in the ecumenical movement. According to the E.Y.C. Convocation Planning Committee's statement, young delegates will deal with doctrine of the Church that "both frees us and impels us to be ecumenical." The official call to the Assembly states its ecumenical nature as "an encounter of Christians from many traditions, cultures, and nations, concerned to affirm and explore the Gospel and its relevance in our world today; experience the unity which Christ has given to His Church; and to hear again the call to manifest that unity through life and mission in the world."

Leaders

Among overseas leaders at the Assembly will be the Rev. Edward H. Patey, Canon Residentiary of Coventry Cathedral, who served as chairman of the European Ecumenical Youth Assembly at Lausanne, Switzerland, last year. He will give special attention to the E.Y.C. Convocation and the A.Y.P.A. delegations.

The Most Rev. Howard H. Clark, Primate of All Canada, will also participate in E.Y.C. Convocation sessions, as will a representative of the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Protestant Episcopal Church.

Episcopalians serving on the Assembly Planning Committee are the Rev. Roderick S. French, Director of the Youth Department of the World Council of Churches, Mrs. Richard L. Harbour, Editor of the Youth Division of the Episcopal Church, and Philip Pavlik, President of the House of High School Students at the 1958 E.Y.C. Convention.

The E.Y.C. Convocation has been planned by a committee comprising Mr. Pavlik as chairman, Vivian Thompson as secretary, Christopher Dann, and staff members of the Youth Division.

Inquiries should be addressed to diocesan youth advisers or to the Youth Division, 28 Havemeyer Place, Greenwich, Conn.



The Primate of All Canada.

Stewardship Education

by Kitty Haworth

Staff Assistant, Department of Promotion

A special time is set aside each year for church school children to contribute tangibly to the world-wide ministry of the Church. The Church School Missionary Offering sends their dimes and dollars to work in areas of urgent need at home and overseas. Around this event is focused weeks of intensive study which help children expand their knowledge and understanding of the Church's mission. Resource materials are provided to illustrate graphically specific areas of concern.

From the teacher's point of view, the Church School Missionary Offering and study period should be a twofold opportunity. Traditionally it is a time for missionary education. The second part of the opportunity, and one which is rarely explored, is that of stewardship education. The child *gives*—but does he know *why* he needs to give? Is it enough, at this time, to give him insight into the objective needs of the Church, or can the further step be taken to produce an awareness of his personal Christian responsibilities? Perhaps phrased more simply, is it not important that the child grow spiritually at the same time that he is helping promote the Church's growth?

Even the youngest child who contributes to the offering can be awakened to the reasons which should lie behind his act of giving. In addition to his gift of money, there is the important fact that he has other gifts to offer—the year round. At an early age he can learn that his gifts are purposeful, not only in their ultimate practical use for the Church's work, but also in their relation to his continuing Christian growth. In this way the offering is a first step in the child's

gradual acceptance of the responsibilities of stewardship. All special offerings of the Church need to be seen in the same perspective. The United Thank Offering, the Birthday Thank Offering, the Youth Offering—all are opportunities for various age-groups to contribute to projects, but more than this, they can be enriching experiences of stewardship.

The 1961 Church School Missionary Offering materials stress the concept "Giving Is Growing." Along with resources explicitly prepared for missionary education are those which will help lay the groundwork for stewardship education. Both categories of materials are intended for year-round use.

The 1961 Children's Mission Study centers around the work of the Church in Mexico. *Mission in Mexico* (The Seabury Press, \$.75), the pri-

mary and junior leader's manual, contains suggestions for involving adults as well as children in a parish-wide mission study program. (See the Rt. Rev. R. Earl Dicus' review in the November, 1960, issue of *FINDINGS*.) A filmstrip entitled *Giving Is Growing* (available for purchase from the Audio-Visual Film Library, 281 Park Avenue South, New York 10, N.Y., \$5.00) is designed to convey, in children's terms, the several ways of growing—and the several ways of giving. Artwork and text attempt to spell out the "why" of giving. If shown to children during their study of *Mission in Mexico* or at the time of the Church School Missionary Offering, it may help them to grasp the place of the offering in the total range of their stewardship responsibilities.

The 1961 Church School Missionary Offering will help expand the Church's program and facilities in the missionary dioceses of Nevada and San Joaquin as well as in Mexico. (See page 7 for a photograph of a recent presentation service in San Joaquin.)

Seen as a potential "starter" for a child's understanding of stewardship, the Church School Missionary Offering takes on new dimensions—and at the same time it is put in its proper perspective. From this point of view, it is not a once-a-year event in which children are encouraged to give money. It is the beginning of their life-long practice of stewardship.



Presentation of the Church School Missionary Offering at the Cathedral of St. John the Divine, New York City.



St. John and St. Peter (background) run to the tomb.

A Simple Easter Pageant

by David K. Mills, Rector
Church of Our Saviour, Cincinnati, Ohio

There are many traditional ways to celebrate Advent, Christmas, and Rogationtide, but this certainly is not true of Easter. If we would have something more profound than Easter egg rolling or hiding, then we must think anew and act anew. This does not, of course, minimize the central place of the Eucharistic celebration, but it does indicate the difficulty of finding ways that will illuminate its significance.

At All Saints' Church, Pontiac, Mich. (where I was curate last year), we found what we think is a moving way to present the central meaning and story of Easter to children and adults. What we did was to use the whole interior of the church as a stage, read the Easter story from the Bible, and have teenage members of the parish act out the story as it was read.

The dramatization was presented as part of a short service of hymns and prayers on Easter afternoon. We began by reading St. Matthew 27:57-66, the account of what happened when Jesus died. Joseph asked for

the body from Pilate and took it from the cross to the tomb, where the two Marys sat watching. The priests asked for a guard and had the tomb sealed.

We then read St. John 20:1-18, acting the return of Mary Magdalene, her discovery and flight to the disciples, the return of Peter and John, the message from the angels, our Lord's appearance, and Mary's return to tell the other disciples.

To do this is simply to tell the Easter story, but the effect is profound! The actions of the characters bring the familiar events to life in a way that communicates the mystery and the excitement of the first Easter. Especially moving are the funeral procession, the opening of the tomb, the urgency of the two apostles as they run to the tomb, and the words of the risen Lord to Mary.

We staged the action using the altar as Golgotha and the right side of the chancel steps as Pilate's palace. The doors of the ambulatory at the left of the chancel served as the tomb and were covered with an old win-

dow shade painted to look like stone. The reader spoke from the lectern at the right of the chancel steps. The home of the apostles was at the rear of the nave, which gave the congregation an opportunity to see, at close hand, the apostles' excitement as they ran down the aisle to the tomb.

We used costumes that had been left over from Christmas pageants, adding some spears and helmets imaginatively made by the soldiers themselves. A parishioner with experience in lighting put together an outstanding lighting system. It was made up of extension cords and small dime-store spotlights, but it enabled us to light up each scene as it was being played. We used one other special effect: as the soldiers sealed the tomb, they hammered on a large steel bar, the sound of which stressed the stark discord of the event.

The actors had had little experience, but with only three rehearsals they did a good job, thanks to the skill of our director. She helped the cast overcome two difficulties. One arose from the fact that the Bible characters were so stylized in the minds of the actors that they found it difficult to think of them as interesting, living people. The other had to do with the mixture of words and action. For example, should the breathless running of the apostles be preceded by the words or should the action come first, followed by the verbal explanation? Sometimes we found it better to have the words and action simultaneously.

Our cast was made up of teenagers, though the production end was handled mostly by adults. In addition to young people from the senior-high church school class and the youth group, there were others who had not previously been involved in any part of the parish program. They did a good job, though another year it might be even more effective to use adults in the cast.

Obviously, I have not been able to describe a "package deal" that one can translate, after a half-hour's work, into a finished production. But the effect of the dramatization in our parish was great, both for those who put it on and those who watched. We hope our idea and experience will inspire others to try something like it in their parishes.

Teaching the Bible In Classroom and Church

by William Sydnor

Easter Day, April 2, 1961

POSSIBLE SUBJECT: The Paschal Lamb
BASED ON: Exodus 12:1-14, 28-32, and the Epistle (B) and Proper Preface

The meaning of Easter becomes clearer to us as we appreciate what lies behind some of the familiar phrases associated with this day. Consider these descriptive words from the Proper Preface: "for he is the very Paschal Lamb, which was offered for us." (Prayer Book, p. 78)

These words have behind them St. Paul's words, "Christ our passover is sacrificed for us." (Epistle B) But they are also rooted in the description of the Passover in Exodus 12:1-14, 28-32.

If you want to appreciate the climactic nature of the first Passover, read Chapters 5 to 11 in Exodus. The answer to the demand in 5:1 finally comes in 12:32. The climax comes when the destroying angel passes over the homes of the Israelites on whose doorpost is the blood of the slain Passover lamb.

Master the Exodus account and practice telling it as though it had happened to you. It may help whet your imagination if you think of yourself as having to eat such a meal as the necessary prelude to freedom in, let us say, the Hungarian revolution of a few years ago.

There are two points bound up with the significance of the Paschal lamb. First, it was killed that men who believed might live; only those who obeyed Moses, who killed a lamb and put its blood on the doorpost, were passed over by the destroying angel. Second, because of its death, new life became possible for those who believed; they passed from slavery into freedom.

Is there any wonder that in the Book of Revelation the hero who can save men and reveal God's will is described as a Lamb once slain who is now alive? (Rev. 5:1-7)

Easter I, April 9, 1961

POSSIBLE SUBJECT: In the Right with God

BASED ON: Daniel 12:1-3 and the Collect

One of the deep truths about our Lord's resurrection is bound up with these words in today's Collect: "Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification. . . ." (*Justification* means "being right with God.") The meaning here begins to become clear when we look at an Old Testament view of resurrection.

In Daniel 12:1-3 we have a clear Old Testament reference to everlasting life. This belief in life beyond the grave says that everyone will have to stand on his record; some will be rewarded, some punished.

Certainly reward and punishment are a logical and necessary belief about the hereafter. This emphasis is underscored by New Testament teaching and belief: St. John 5:25-29; St. Matthew 25:31-46.

But like many another great truth there is a companion truth of opposite meaning. Jesus did not catalogue people as good and bad. Evil is so powerful a force in the world that only God always succeeds in resisting it. (Mark 10:17-18) Every one of us thinks mean and evil thoughts, says mean and spiteful things, does some things we would not like to have to admit. How can

people like us be justified or put in the right with God?

Easter tells us that meanness and evil like ours killed Jesus, but that God is more powerful than badness and would not let our Lord remain dead: He raised Him to life again. Easter also tells us that He who overcame the power of evil by His resurrection can overcome the power of evil in each of us and put us in the right with God. This belief lies behind the words in today's Collect. (See also St. Matthew 20:1-16; Acts 13:36-39; Romans 3:28)

Easter II, April 16, 1961

POSSIBLE SUBJECT: Worthy Shepherds
BASED ON: Ezekiel 34:1-9, 15-16, 22-24 and the Gospel

In Bible times shepherds were a common sight. Men often thought of God's relation to men as being like that of a shepherd caring for his sheep.

Ezekiel uses the shepherd theme in his message of condemnation and of hope on the eve of the capture of Jerusalem. In the Name of the Lord he condemns the leaders of the people because they have been selfish. They have not been dependable shepherds who cared about and cared for their sheep. So the sheep of Israel were hungry and sick, scattered and lost.

Ezekiel 34, especially verses 1-9, 15-16, 22-24, is notable for its contrasts. After Ezekiel's verbal spanking and condemnation, he goes on to promise that God will be a good shepherd to His people. Verses 15-16 are a remarkably accurate picture of our Lord and His ministry among men. (Be sure to read verse 16 in both the King James and Revised Standard versions. God judges the strong as well as caring for the weak.)

Many among us have the responsibilities of shepherds. Parents, teachers, policemen, doctors, ministers, godparents are among those who come to mind at once. Be dependable, care for your sheep, be unselfish. But Ezekiel does not stop there. He speaks sternly to sheep which were not shepherdlike to other sheep (34:20-22). This would include older brothers and sisters. It includes all of us where someone

smaller or weaker or in need is concerned—the crying child who has dropped his lunch in a puddle; the old lady whose afternoon paper is in the thick of the shrubbery where she cannot reach it; those homeless, migrant workers you studied about at school; sufferers because of an earthquake in a distant land.

Be an imitator of the Good Shepherd who unselfishly cares and helps. (See the Gospel.) We show our gratitude for Him as we unselfishly care and help by our prayers, our deeds, and our giving.

Easter III, April 23, 1961

POSSIBLE SUBJECT: Mourning and Hope
BASED ON: II Samuel 12:15b-23 and the Gospel

David is one Biblical person whom we often see in the midst of deep, personal sorrow. In eloquent poetry he mourns the deaths of Saul and Jonathan, his deadliest enemy and his closest friend. (II Sam. 1:17-27) In sorrow too deep for words or for the eyes of others to see, David mourns the death of the first son Bathsheba bore him. (II Sam.

12:15b-23) In moving and heart-rending words, he laments the death of his rebellious son Absalom. (II Sam. 18:31-33) This often-sad man was also a man of deep faith. He trusted in God and sought to serve Him. (II Sam. 2:1-4; 23:13-17; Ps. 23)

Notwithstanding David's deep faith in God, we are struck by his absolute hopelessness when he mourns the death of Bathsheba's baby. It is hard for us, living as we do beyond the days of our Lord's resurrection, to grasp just how hopeless he was. He had no belief in any kind of desirable life beyond the grave.

The Christian believer has a very different attitude toward death. Our Lord's words to the disciples the night before He was crucified are heard by us as a glorious promise which has been fulfilled: "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (The Gospel)

Sorrow is certainly very real when someone we love dies. But the Christian differs from King David. Be-

cause of our Lord's promise and His resurrection, there is hope and joy and everlasting life awaiting those who trust in His mercy and His might.

Easter IV, April 30, 1961

POSSIBLE SUBJECT: New Life
BASED ON: Ezekiel 37:1-14, the Gospel and the Season

Ezekiel's vision of the valley of dry bones (37:1-14) deserves to be told in church and in the classroom during the Easter Season. Its message of faith in a seemingly impossible situation is one that is appropriate for children and adults today whose future is bleak without the Spirit of God but full of hope if the Church will speak in the Spirit. Even children of primary age need this faith.

Ezekiel was a prophet at the time of Nebuchadnezzar's invasion of Jerusalem. A priest and one of the princes and "mighty men of valor" (II Kings 24:14), Ezekiel was taken captive to Babylon. Much of his prophecy is concerned with God's judgment on Israel. Ezekiel's vision, however, is part of a section (Chapters 33-39) which predicts the restoration of Israel under the rule of a Davidic Messiah. Hence its appropriateness at the Easter Season, when we celebrate Christ's victory over death and await the coming of the Holy Spirit at Pentecost. (Today's Gospel)

Before you read the story to your congregation or class, you should make clear that Jerusalem was in ruins, but that it was indeed restored when faithful men and women returned from exile to rebuild the city and to live according to God's law.

If you elaborate on the story in the service or in class, you will want to stress the fact that God can achieve the impossible whenever men dare speak out boldly in the Spirit to a corrupt or dead situation: "O dry bones, hear the word of the LORD . . . and you shall live." Renewal is always possible when we respond to the Spirit of God. The Holy Spirit is not ours to command, but is given to us when we are obedient.

The Spirit who raised Jesus from the dead will give us and our generation new life, too. (Romans 8:11)



Mr. Sydnor leading a Children's Mission at Christ Church, Alexandria, Va., where he is rector.

Sight and Sound

by John G. Harrell

Film Reviews

Beyond a Doubt

Cathedral Films (2921 W. Alameda Ave., Burbank, Calif.), color, 29 min. Rental, \$13.00 (during Lent and Eastertide, \$15.00).

Here is a new entry into the catalogue of adult Easter motion pictures. Despite its oblique manner of relating the events of the Crucifixion and Resurrection, it fails to add a deeper dimension than has already been achieved by such films as *I Beheld His Glory* and *Crucifixion and Resurrection*. When the creators of *Beyond a Doubt* limited the cast to a few speaking roles and confined the action to a relatively few scenes, they had an opportunity to create a drama of depth and reality. Unfortunately, the opportunity was never seized. The direction, except in the case of Thomas and his brother-in-law, Joel, is obvious. The formal dialogue is wooden. And still more unfortunately, the camerawork is repeatedly less than professional.

This new Biblical film raises once again the questions provoked by the earliest films of this sort. The Biblical film, based originally on nineteenth-century illustrative stereotypes, not only continues to perpetuate these stereotypes but also reinforces the new ones which the religious motion picture created for itself twenty years ago.

Universe

National Film Board of Canada (680 Fifth Ave., New York 19, N.Y.), black and white, 28 min. Rental, \$7.00.

Chosen for exhibition at this year's Robert Flaherty Seminar, *Universe* was acclaimed not only as a piece of fine film-making, but as a very human document. It is difficult to produce a film that explores the reaches of space without succumbing to the temptation of overpowering and manipulating the audience. *Universe*, however, manages in a calm fashion so to stretch before us the nature of our solar system, and the inklings of our knowledge of the worlds beyond, that one is filled with the kind of awe the psalmist expressed: "What is man that thou art

mindful of him?" Both in the psalm and in this film, man still remains worthwhile and in some inexplicable way the measure of God's creation.

Universe is highly recommended for high-school and adult audiences as preparation either for worship or discussion.

Filmstrip Reviews

The Religious Life

American Church Union (347 Madison Ave., New York 17, N.Y.), color, 44 frames, script and guide. \$4.85.

This filmstrip fills a gap which could best be met with just such a production. The "religious life," which is the technical phase for the life of a monk or nun, is filled with unknown quantities for the average Churchman. Not only are words necessary to explain it, but pictures as well. Seeing things for oneself often displaces mystery and even fear. This excellent filmstrip should dispel many misconceptions and clarify many misunderstandings.

In addition to explaining something of the religious life, the pictures give a fair representation of all our religious orders. An ample script and guide furnish sufficient information for study by most high-school and young-adult groups.

What Do We See of Jesus? Part I

Christian Education Press (1501 Race St., Philadelphia 2, Pa.), color, 61 frames, scripts, guide. \$5.50.

This striking filmstrip is the first in a series based on the portrayal of Jesus in Christian art. It was skillfully created by Walter L. Nathan, Professor of Art at Bradford Junior College, Bradford, Mass., who has included works as early as the fifth century and as recent as Henry Moore.

Part I is divided into two sub-sections: "And a Little Child Shall Lead Them," which tells the story of the Nativity; and "We Beheld His Glory," which begins with Jesus' baptism and continues through His teaching and healing ministry.

There are forty frames in the adult

version of Part I. Then, after several blank frames, there is a complete children's version of twenty-one frames. In other words, on the same strip are two complete filmstrips especially adapted for two age-groups. This makes far better sense than the common practice of using the same filmstrip and simply rewriting adult scripts for children.

Excellent background notes to the painters and paintings are included as well as practical utilization suggestions.

The principal defect in the filmstrip, in terms of the producer's intention, is its partiality for Rembrandt, especially for his sketchy etchings (a partiality which amounts to a cultivated taste, like being partial to truffles), and a too-conservative selection from twentieth-century art. Except for Henry Moore, no great contemporary master is represented.

Another weakness, for some viewers, is contained in its virtue—the parade of so much greatness in individual frames causes the eclecticism to amount to a confusion.

The Bible Around the World

Friendship Press (475 Riverside Dr., New York 27, N.Y.), color, 54 frames, script and guide. \$6.00.

This filmstrip, intended for junior groups and possibly with younger junior-high groups, roughly parallels an earlier filmstrip, *Sunday Around the World*. (See FINDINGS, June, 1958.) The art was done by Janet Smalley, who did *Sunday Around the World* and whose art is well known in Christian education circles. The new filmstrip is intended to provide the viewer with the insight that children around the world share the same Bible as American children. Problems of translation are clarified, and the method of translation, even of inventing a written language, is explained. Lastly, the importance of teaching illiterate people how to read is stressed.

Book Review

In the Steps of the Crusaders

By Regine Pernoud, with photographs by Frédérique Duran. Hastings House, Publishers, 1960. 128 pages, 69 black-and-white photographs, 8 full-color photographs. \$8.50.

This companion volume to *In the Steps of Jesus* (FINDINGS, June, 1960) maintains the same excellent standards. Essentially it is a book of photographs, and they are superb. Although the text is authoritative, it has few virtues not found in an encyclopedia article.

Vacation Church School Training Guide

by Maxine Thornton

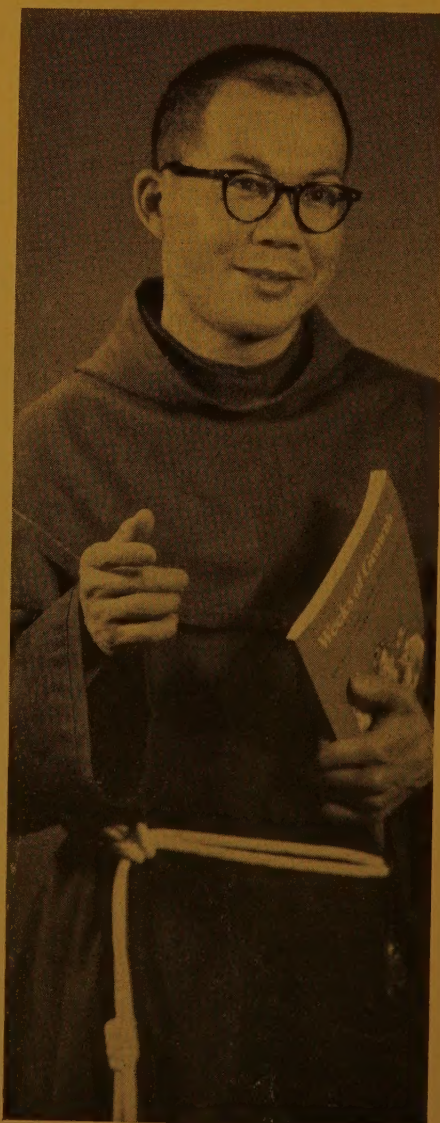
There is a general letdown at the end of the school year that tempts teachers and administrators alike to find all sorts of good reasons for declaring a moratorium on organized Christian education. As a result, vacation church schools quite often suffer by default. It is hard to find trained teachers, and the schedule of vacation school is tight, the pace fast.

As with other opportunities to further the work of the Church, the answer to our natural inertia lies in planning and training. Six wonderfully fruitful two-and-one-half-hour leadership training sessions are set out in very clear detail in the new *Vacation Church School Training Guide* (The Seabury Press, \$2.00) published in February. Two summers of experimental work in both selected and volunteer parishes verify the helpfulness of the approach to training which the guide develops.

The first session in the guide is on session planning and the last on creative activities. In between are sessions on observing, course areas in the lives of adults, course areas in the lives of children, and the teaching task.

Two basic ideas govern the point of view in the guide: training occurs when (1) leaders become familiar with their manuals and (2) they are able to identify, in their own lives, the religious issues or areas of concern dealt with in the course. Teaching methods, creative activities, and planning all are important. They fail their purpose, however, unless the teacher understands the subject matter of the course as she her-

self experiences it in her own life. When these two factors are coupled with an understanding of children, effective teaching results.



The guide offers alternative procedures in nearly every one of the six sessions outlined. It contains many helpful cues for the trainer. There is a supplement on the age-old issue of discipline, and various check sheets are included to facilitate preparation.

A lay leader in Arizona who used the guide experimentally last summer writes: "The guide is the most effective vehicle for adult Christian education that I have encountered. As an inexperienced trainer, I was worried that involvement of the teachers might be a problem. The degree of rapid involvement which materialized can be attributed only to the guide. The notes to the trainer, the design, the situations, and the entire tone of the presentation all show respect for the experience of adults. Consequently, the group of housewives I was leading rapidly identified their experience with the action of God."

With the kind of help this guide offers, the vacation church school can take its rightful and necessary place as a major opportunity for the Christian education of children.

Although written as an adjunct of the Seabury Series vacation school courses, to which two new manuals are being added this month, (see advertisement on page 24), the guide can be used to train leaders regardless of the curriculum they are using. There is, in fact, a growing conviction that the guide can be used for training teachers using *any* church school material—winter or summer. If this turns out to be so, we will be overjoyed.

Book Notes

Edited by Charles E. Batten

The New Life, by Theodore Parker Ferris. *The Seabury Lenten Book for 1961*. The Seabury Press, 1961. 140 pages. \$2.50

One picks up any book written by the rector of Trinity Church, Boston, with high expectancy—a promise that is usually fulfilled. This volume is no exception. Dr. Ferris states, "I found myself drawn over and over again to some aspect of the New Life in Christ," and proceeds to develop this theme "in terms of the New Life incarnate in Christ—in his teaching, but primarily in himself." Then the author "tries to show how the New Life applies itself in practice to contemporary events and conditions."

Throughout we find the familiar, flowing, clear, calm style which communicates an exciting and authoritative conviction about the Christian good news. In what this writer considers the finest section in the book, "The Uniqueness of Christ," the author deals with a topic deeply misunderstood by many if not most Church people. Firmly and convincingly, with great understanding, he clarifies what the Christian really means in the claim for Christ's uniqueness. Other "difficult" topics are similarly handled in other sections—for example, an excellent one on death.

This should be a perfect Lenten book and should prove meaningful for "all sorts and conditions"—from the doubtful, zestful college sophomore to the retired, wise, and thoughtful great-grandparent. All should be stimulated in their Christian living as they allow the book to open to them its vision of Christ in contemporary life. The book could well serve as a text for a study or prayer group. (Henry L. Bird)

Victor and Victim: The Christian Doctrine of Redemption, by J. S. Whale. Cambridge University Press, 1960. 172 pages. \$3.75

The distinguished English Congregational theologian has written a new study of the Christian faith which is wider in scope than the title indicates. Besides three central chapters on the Atonement as Christ's victory over Satan, as Christ's sacrifice, and as an act of judgment and penalty, Dr. Whale also treats the Christian interpretation

of time and history, the Church, the sacraments, and the Resurrection. The vividness of style, the Biblical and historical learning, and the knowledge of contemporary thought and literature which we have come to associate with the works of Dr. Whale are present here in their fullness.

(Owen C. Thomas)

Lenten-Easter Sourcebook, edited by Charles L. Wallis. Abingdon Press, 1961. 224 pages. \$2.95

This is an anthology of one hundred topics, texts, quotations, sermon outlines, and prayers arranged for homiletical and devotional purposes in the Lenten and Easter seasons. More than twenty Anglicans are among the contributors.

Most helpful are parallel listings from the Gospels of the events of Holy Week, and chapters entitled "Personalities of the Passion," "Day of Crucifixion," and "Measure of the Cross."

The editor is professor of English at Keuka College. His compilation will help many a preacher prepare his services and addresses. (R.U.S.)

Academic Illusion, by Denis Baly. The Seabury Press, 1961. 190 pages. \$2.25

Anyone interested in the relation between two major modern communities—the university as "a community of learning" and the Church as "a community of faith"—will not want to miss this book. After a study of the crisis in the classroom and a discussion of the authority and power structure within the university, with a resulting collapse of community, the author summarizes his argument: "Within the so-called academic community men live inside a complicated structure of illusions, inhabiting not so much an ivory tower as a cloud castle of unreality. Thus every man busily asserts his own identity, according himself the virtues he admires but fears he does not have."

Then follows a statement of the Christian faith and the posing of the crucial question of the volume: Does this faith have "any bearing upon the structure of illusion in which man lives, both inside and outside the academic community"? It does, and in a three-fold manner: "(a) The Christian Faith itself provides a large part of the

foundations upon which modern higher education, properly understood, is built; (b) it provides also that position of security from which every presupposition and possible illusion (including those of Christians themselves) may be examined and, if necessary, overthrown; and (c) it gives meaning and significance to humiliation, insecurity, and apparent chaos."

This is a balanced and provocative study which smacks of reality; the author knows whereof he speaks. Students, professors, clergy, and college workers should take to heart a large part of this religious-academic fare.

The Rt. Rev. Stephen F. Bayne, Jr., has provided a Foreword.

The Church on the Urban Frontier, by G. Paul Musselman. The Seabury Press, 1960. 144 pages. \$3.25

The Episcopal Church is rapidly losing ground in the cities. Our public image, the way the mass of people look at us, is far from how we regard ourselves and would have others regard us. These are the great problems the Church faces in this decade, says the author of *The Church on the Urban Frontier*. Fr. Musselman, former Executive Secretary of the Division of Urban-Industrial Church Work of our National Council and presently Executive Director of the Central Department of Evangelism of the National Council of Churches, has amassed statistics and produced surveys to back up this statement. He offers no easy answers, but explores many areas. He examines the image of the ministry and finds a submerged but powerful anticlericalism working against the Church. He finds that sometimes we are more concerned with bringing people to the Church as an institution than to a personal confrontation with Christ. He questions the methods and practice of pastoral counseling and many other aspects of the Church's life and work. This is an unsettling book; it looks long and hard at the techniques the Church uses to bring men to it—and finds them wanting. Yet, to this reviewer, techniques seem less the question than the deeper one: Do we know what we must say to this confused and disturbed land of ours? What, in fact, are we saying, and does it make sense? Therefore, the book is strangely dissatisfying if nonetheless valuable. (Michael J. C. Allen)

An American Dialogue, by Robert McAfee Brown and Gustave Weigel. S.J. Doubleday & Company, 1960. 216 pages. \$2.95

The appearance of a volume written jointly by a Roman Catholic and a Protestant would alone be an event of

no small importance. But this dialogue between Protestant Brown and Jesuit Weigel is significant for a number of other reasons. One would put first the spirit of friendliness without sentimentality in which each attempts to analyze the religious stand of the other. Secondly, the candor with which the issues are faced. Both writers state quite frankly that they see no possibility of a man-made unity between the two faiths; yet each pleads for greater charity, more intelligent study, and a far greater determination not to "needlessly exacerbate our frictions."

Fr. Weigel's chapter-by-chapter analysis of Protestant "Piety," "Morality," "Stance," "Fear," and "Principle" will give much help to Protestants in examining these attitudes within themselves. In his chapters, Dr. Brown faces squarely the problems which most Protestants feel are the stumbling blocks to real understanding and unity with Roman Catholics—"Beer," "Ballots," "Birth Control," "Bingo and All That." His exposition, and sometimes defense, of the Roman Catholic position will do much to clarify confusion in the honest Protestant's mind. He is much more critical of the attitudes of his own group than is Fr. Weigel who, it seemed to this reviewer, is still slightly defensive of the traditional "underdog" position of the Roman Catholic in the United States, even though both men protest that this is no longer the true state of affairs.

"To be an American" no longer means to be white, Anglo-Saxon, and Protestant. No one can read this book without having his mind stretched, his spirit humbled, and his heart uplifted in hope—if not for organic unity in our time, at least for a deeper brotherhood of love. (Janet B. Morgan)

One World, One Mission, by W. Richey Hogg. Friendship Press, 1960. 164 pages. Cloth, \$2.95; paper, \$1.50

In this admirable small book, Dr. Hogg gives us a good deal of history, analysis, and prophecy about the ecumenical movement. He reminds us of the close, indissoluble connection between unity and mission. Unless each local church—each "First Church on Main Street"—is engaged in the real mission of the Church, namely the spreading of the Good News, there is no chance for the Kingdom of God to be realized, either on Main Street or in the Congo. Many interesting facts and figures are contained in this book; I doubt if many readers will point with pride to the charts on denominational missionary giving.

Dr. Hogg has no easy solution, but

his book, far from being gloomy or pessimistic, sounds a note of challenge and hope for real ecumenicity—the whole world for Christ.

(Janet B. Morgan)

Church Education for Tomorrow, by Wesner Fallaw. The Westminster Press, 1960. 219 pages. \$3.75

Basic to Dr. Fallaw's thesis is his conviction that the Sunday school, by its very nature, is unequal to the task of educating its children in Christian faith and knowledge. He would recall Protestants to the realization that teaching in the Church belongs on a par with preaching. If Protestant nurture is ever to be taken seriously, the teaching ministry must be entrusted to one no less well equipped than a pastor-teacher. [Editor's Note: See "Called to Be Pastors," page 6 of this issue.]

At the heart of the book is an interpretation of Church education which purports to give more attention to Biblical content and Church doctrine than is the case in most churches today. There is an insistence that seminaries give real attention to the teacher-pastor. Finally, the author sets forth a curriculum, carefully designed for each grade, giving characteristics and needs of each age-level, teaching objectives, and the theme and content of each course of study. This plan calls for weekday instruction on the part of the minister.

The book raises many issues, some satisfactorily answered and some left unanswered. Perhaps the greatest single issue is whether our children learn about God, know Him, His grace and redemptive love, better by means of a body of knowledge taught by a subject-matter specialist or through the ministry of a nurturing community.

(Elsa Walberg)

Train Up a Child, by William Barclay. The Westminster Press, 1959. 288 pages. \$4.50

The title of this book is somewhat of a misnomer and perhaps the volume is best described by its subtitle, "Educational Ideals in the Ancient World." This widely known New Testament scholar, now at the University of Glasgow, shows the educational philosophy and practices of the people of those cultures into which early Christianity came—the Jews, Spartans, Athenians, and Romans. He shows the influence of these on Christianity and adds a chapter on early Christian education. This book is a welcome addition to the all too small amount of material available to those who wish to have a thorough knowledge of the history and background of education in the early period of Christianity.

Study Abroad—International Handbook of Fellowships, Scholarships, and Education Exchange. Vol. XII, 1960–1961. Published by Columbia University Press for UNESCO. 767 pages. Paper, \$3.00

This handbook is invaluable for high-school, college, and graduate students who want to study abroad. It offers one hundred thousand individual opportunities for international study and travel through the academic year 1961–1962. Most sections of the book are printed in French and Spanish as well as English. School and public libraries will do well to put this volume on their shelves. Church leaders will do well to be familiar with it for the sake of their potential youthful ambassadors.

(R.U.S.)

Glad Easter Day, by Mary Edna Lloyd. Illustrated by June Goldsborough. Abingdon Press, 1961. 32 pages. \$1.25

This is a story for young children of the way the Resurrection news undoubtedly broke into the homes of Jesus' followers the first Easter Day. It is a story of children in one family who knew and loved Jesus when He walked on earth and who were saddened by His death. They were awakened that morning by their father calling out, "Jesus lives! Jesus lives. He lives forever and always." The good news of how Mary had seen Jesus in the garden very early in the day had been carried rapidly from one follower to another and to their families. As soon as these three children heard what had happened, they ran quickly into the street to tell their friends the good news.

The excitement of the wonderful message—that not only turned sorrow to rejoicing, but sent hearers running to tell another, "Jesus lives!"—is conveyed by the illustrations as well as the text.

An introductory note to parents reminds them that young children lack the experience to understand the Crucifixion and Resurrection, but that they can sense the real source of the hope and joy of Easter. "The book does not seek to explain. Who, among adults, can understand fully? . . . [But it] seeks to give a basis on which in later years a more mature understanding of Easter may be built."

Parents and teachers who want material to supplement the Gospel accounts of the Resurrection for children from four to six may find this story useful.

(Mary P. Harrell)